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MAY, 1897.

THE ANCHOR

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THE ANCHOR.

"Spera in Deo."—Ps. XLIII. 5.

VOLUME X.

MAY, 1897.

NUMBER 8.

A Free Lance for Keats, Tito Melema and All that is Poetic.

THE Apostle of Sweetness and Light makes the two divine accents of poetry "the higher truth and higher seriousness." I grant that this definition is both highly true and highly serious, but none the less humbly maintain that a higher poetic voluptuousness and a higher poetic sensuousness appeals to the heart—love's feverous citadel—of the youthful poet and lover. The following is a fit creed for the young bard.

"O Sovereign power of love! O grief! O balm!
All records, saving thine, come cool and calm,
And shadowy, through the mist of passed years:
For others, good or bad, hatred and tears
Have become indolent; but touching thine,
One sigh doth echo, one poor sob doth pine,
One kiss brings honey-dew from buried days.
The woes of Troy, towers smothering o'er their blaze,
Stiff-holden shields, far-piercing spears, keen blades,
Struggling, and blood, and shrieks—all dimly fades
Into some backward corner of the brain;
Yet, in our very souls, we feel again
The close of Troilus and Cressid sweet,
Hence, pageant history! hence, gilded cheat!
Swart planet in the universe of deeds!
Wide sea, that one continuous murmur breeds
Along the pebbled shore of memory!
Many old rotten-timbered boats there be
Upon thy vaporous bosom, magnified
To goodly vessels, many a sail of pride,
And golden keel'd, is left unlaunched and dry.
But wherefore this? What care, though owl did fly
About the great Athenian admiral's mast?
What care, though striding Alexander past
The Indus with his Macedonian numbers,
Though old Ulysses tortured from his slumbers
The glutton Cyclops, what care? Juliet leaning
Amid her window flowers,—sighing,—weaning
Tenderly her fancy from its maiden snow,
Doth more avail than these; the silver flow
Of Hero's tears, the swoon of Imogen,
Fair Pastorella in the bandit's den,
Are things to brood on with more ardency
Than the death-day of empires." —*Endymion*.

* Hallam.

I like Sainte-Beuve's definition better: A true classic is a work which enriches human knowledge, to take a step in advance, or "reawaken an eternal passion in the human heartwho renders his thought in a form, no matter what, broad and extensive, nice yet sensible, healthy and beautiful in itself." Milton in a somewhat similar strain says poetry must be "simple, sensuous and passionate." Leigh Hunt says Love and Beauty are the parents of Poetry, and pleads for "luxuries, laughing graces, and animal spirits" in poetry. Turning from precept to example, we have Spenser, the poet's poet. Why? It is "on love and beauty, on holiness and virtue, that he reposes with all the sympathy of his soul.....he loves to dwell on the sweetness and beauty his fancy portrays." Hoping that the above may justify the character of this article and likewise the sin of writing at all (for that is the eight "deadly sin"), I shall break a lance for Keats, Tito Melema, and all that is poetic.

Taine has noted in the character of the Northman the "sluggishness and coldness of sensation which prevents his falling easily and headlong under the sway of pleasure, the bluntness of his taste, the irregularity and evolutions of his conceptions, which

arrest in him the birth of fair disposition and harmonious forms....." Such are the primary characteristics of the Anglo-Saxon race as well. In spite of their physical connections with the southern element through the Conquest, and the spiritual through the Renaissance, these characteristics crop out betimes in a too Puritanic truth and seriousness. I wonder if, this southern element being absent, we should have had such poets as Spenser and Keats—"auroral lights in profusion, but no lightning." This vein of southern gold—or alloy as some insist—is interesting. It runs through the earlier poems of Milton, the minor poems of Shakespeare, largely through Spenser, and the poets of the Romantic movement in general, with Keats in particular—Keats, "one who dreamed of idleness in groves Elysian." To him I shall confine myself.

A straw will show the direction of the current: Tito Melema, "with whom we at first fall in love and afterwards hate as the worst criminal." This utterance was culled from a recent ANCHOR. It is not so bad, it's only unesthetic. Let us glance at Tito. Tito's fault is not so great, he is only the incarnation of careless pleasure, a guileless creature, a butter-fly. But he did not rescue Baldassarre. Every objection to Tito's rescuing him is plausible. The chances were that Baldassarre was dead. And had he been dead no one would have called Tito a criminal. Nemesis is the unseen power. But Tito is a coward; he shrank from Romola, and from Baldassarre. That Tito, poetic creature that he was, should shrink from stern Romola, who after all is

nothing but a reproduction of George Eliot herself and not an Italian girl, is no wonder. As to Baldassarre, he was a madman. Who of us even, phlegmatic, heart-less, calvinistically-prosaic Dutchmen would not shrink from a madman? There is, indeed, no evidence that had Baldassarre met Tito as a sane man Tito would not have treated him as he should. Tito is forced to the wall by circumstances which make a trivial neglect a crime. Such cases as Tito's are, however, not to be measured by the standard of right and wrong. We must treat them poetically, mythologically. For example. How much more poetic is Milton's Satan, or rather, how much less is the poetic in him blasted if we treat him as Prometheus. We cannot now admire him, he rebelled against our God. Satan can be nothing but evil. And hence we shrink from making him the hero of the Paradise Lost which technically he is, and would generally have been acknowledged to be, had this poem had a mythological, not a biblical, coloring. Likewise, make Milton's God a Jove and his Son a Hercules, and we can appreciate them without a sense of the sacrilegious, and without senselessly bickering about Milton's Arianism. That Milton and Dante should have mixed their religion and poetry is a source of weakness; in Dante it necessitated the placing of the divine bards in Hell, and it placed cumbersome restrictions on Milton's muse. You can build poetry to any height on mythologic rock, which will always present some level surface, but none on the ever-shifting sand of unproven fact.

Lowell very nicely adapts Milton's definition, that poetry should be "sim-

ple, sensuous and passionate," when he speaks of Wordsworth, Keats, and Byron as recovering for poetry her triple inheritance of simplicity, sensuousness, and passion. I am sorry I cannot treat of Wordsworth and Byron; it would be an interesting study. In regard to my fancies on Keats, it were better for me to surround myself with a goodly legion of quotations and great names, for the sin of originality is accounted greater than that of parading one's quotation marks. Keats—"the most essentially a poet"; "master of imagination in verbal form"; "the beauty which Keats pursued, whether or not we call this beauty 'truth', was loveliness in this meaning that more than any other poet he aimed at and succeeded in depicting in words, the beauty the painter puts on canvass and the sculptor in marble"; "delicacy and richness in ideal sensations of taste and touch and sound and odor are found throughout."

Matthew Arnold's Essay on Keats can be summed up in one sentence: he had the "Shakesperian faculty," but he was not ripe. On the whole the Essay is that of a "critic of appreciation." One finds however, a too rigid higher truth and a too rigid higher seriousness. He preaches against "those prime objects of a passionate poet's regard," love and women. He unreservedly condemns Keat's love for Fanny Brawne. Is there anything more poetic and highly true and highly serious than a youthful poet and his mistress? Take, for example, the pathetic story of Swift's Stella and Vanessa; of our own Poe's Lenore; Burns and his "bonnie ladies"; the great Goethe's many loves;

or even Byron and "the Guiccioli"—even if it be "entering the purple palace of sweet sin," it is poetic. Put it in a mythological frame, it is divine. Lamb says, "We must be lovers—or at least the cooling touch of time, the *circum praeccordia frigus*, must not have so dampened our faculties as to take away our recollection that we were once so—before we can duly appreciate the glorious varieties and graceful hyperboles of the passion." And how very different, the following from Sainte-Beuve, Arnold's great model. It is a description of Madame Recamier in her primè. "She observes always her pleasure of conquest and sweet address to win hearts, her (let us utter the word) coquetry; but (may the orthodox doctors pardon the expression) it was *un coquetrie angelique*." To cap the climax, we find the great, serious, intense spirit of Dante promising to speak of a woman. "such words as were never spoken of any one." The *Divina Comedia* is the fulfillment. In *La Vita Nuova* we have the story of his love, a sort of preface to his epic. The following sonnet translated line for line as it stands, will serve as an example of his fervor:

"My lady (*mia donna*) carries love in her eyes
By means of which she makes gentle all she looks upon;
Wherever she passes by, every man turns towards her,
And her salutation causes his heart to tremble.
Therefore, casting down his glance, every one turns
pale,
Each sighs on account of his imperfections:
Pride and Wrath fly at her approach:
Aid me, ladies, to give her honor.
Every sweetness, every humble thought,
Is born in the heart of him who hears her speak,
Awakening in him such virtues, that all praise him.
Upon whomsoever she smiles,
He cannot utter it or conceal it.
She is a new, gentle miracle."

Here is your southern element, "simple, sensuous, passionate!"

* These quotations, in their order, are taken from Lowell, D. G. Rosette, Mento and Masson.

To illustrate the sensuous quality I quote a few scattered fragments from the *Endymion*: "dew-dropping melodies," "honeyed words," "flush summer," "downiest clouds," "sigh-warm kisses," "cradled in roses," "poppied warmth of sleep," "words came as through bubbling honey,"

"He answered bending to her eyes,
Where he was mirrored small in paradise."

"o'er sweetened soul," "sweet as musk rose on new-mown hay."

"Delicious symphonies, like airy flowers
Budded, and swelled, and full-blown, shed full showers
Of light, soft, unseen leaves of sounds divine."

".....The wind outblows
Her scarf into a fluttering pavilion;
'Tis blue, and over-spungled with a million
Of little eyes, as though thou wert to shed,
Over the darkest lushest blue-bell bed,
Handfuls of daisies."

".....O dearth
Of human words! roughness of mortal speech!
Lispings empyrean will I sometimes teach
Thine honeyed tongue—hute breathings which I gasp
To have thee understand."

"And sometimes too
A little cloud would push across the blue."

These are but a little taste of the luscious whole. The metrical workmanship and structure of the *Endymion* is far from perfect. There is in it a sort of bungling *enjambement*, and the rime is often so sensuous that his English sinks and swoons under the excessive weight of feminines and *sdruciolas*. In general, the poem is a picture such as pleasure would paint. Here Keats shows himself the "muses friend," and indeed the "re-incarnation of joyous mythologies." The scene is such as we would have seen if Tito had been able to take Romola to some sylvan solitude, under the liquid climate of Greece. The theme of the poem is the loves of Diana and *Endymion*; there is no plot, but the poem

consists of the meetings of the lovers and the lament of their partings.

Endymion resembles closely Hawthorne's Donatello and George Eliot's Tito Melema. Hawthorne's Miriam also belongs to this type. All are "simple, sensuous, passionate," southern natures. Miriam and Donatello are shrouded, however, in Hawthornian mystery, a remnant of Salem witchcraft, and in this bear some resemblance to the Lamia of Keats. All three are contaminated by the touch of the real world. The Lycius of Lamia is placed in similar positions as Fenelon's Telemaque; and further Appoloniüs of the former is like the Mentor of the latter. There are slight differences however; for example, Lycius yields to woman's wiles, while Telemaque overcomes; Appoloniüs is shown in a cruel light, but Mentor only in severe kindness, consonant with the author's priestly character. Both the latter are men of iron, cold philosophers,—no other ambition or feeling than to follow stoic virtue. I cannot help but fancy that Keats wrote Lamia when all his hopes and joys were blasted. There is nothing in it of the complete joyousness of the *Endymion*, but the cold hand of realism destroys all.

Of the St. Agnes Eve I shall quote only one line. It contains the spirit and beauty of the whole poem.

"Madeline lay asleep in the lap of legends old."

These are but thoughts struggling for utterance,—the fancies of a poetic eleutheromaniac, for *Io sono un sognatore*, and my dream is

"A thing of beauty is a joy forever,
If loveliness increases, it can never
Pass into nothingness."

—*Endymion*.

SONO SOGNATORE, '99.

The Origin of Moral Distinctions in Consciousness.

JOHN F. VAN SLOOTEN, '97.

IN investigating the origin of moral distinctions, the faculties of the mind, in which conduct originates, demand our attention. An analysis of the mind shows it to consist of the will, the intellect, and the sensibilities. The sensibilities, which comprise the desires and the affections, are the sources of all action; for there must be desire to act before action can take place. Some desire is aroused, and directs to a certain course of action. The intellect reflects upon the result of the action suggested, upon all the inducements and motives of the sensibilities. The will chooses or rejects in regard to them.

Those powers of the mind occasion the necessity for the moral faculty, or conscience, by giving rise to the thoughts and acts of which it has jurisdiction. This moral faculty, thus, is the same as the faculties of the mind, applied in a peculiar manner upon a special subject-matter, viz., moral. It is a capacity for perceiving moral distinctions, a power for distinguishing right and wrong. Where this is missing no praise or blame can belong to acts of conduct. This is the distinguishing difference between the brute and man. The brute has no idea of obligation, no conception of right and wrong, no feeling of self-approval, or remorse, for any of his acts. The brute has no conscience and therefore, is no moral being. In him the sensibilities predominate, while in man the characteristic mental feature is the intellect. The power of the will is also vastly superior in man. An act of sensibility in itself has no moral quality. It is only as it

is controlled by the will that it admits of responsibility. Nor is an act of the intellect in itself right or wrong, except as its knowledge is called right or wrong in the sense of true or false. Hence moral quality belongs only to the acts and states of the will.

The only test as to the powers of soul brought into service in moral experience is consciousness, defined as the power by which the soul knows its own acts and states. If then there were no consciousness, there could be no good. Hence, consciousness becomes conspicuous among the endowments which form and apply the standard of duty in moral relations. These relations are the results of the self-conscious intellect, and the voluntary sensibilities. They are discerned by finding and applying the standard of voluntary activity. This standard is furnished by man's natural capacities, when his voluntary action is judged with reference to the ends and adaptations of his soul. When the self-conscious intellect reflects upon the sensibilities which are subject to the will, and compares them, it judges one to be naturally better than the other, even before affected by the will, and thus forms a standard of ideal worthiness for them. This ideal the self-conscious intellect proposes to the will as a law of voluntary action, and so of conduct and character. As the ideal becomes conformed to the will, it now becomes a real standard. When the will makes a choice to the highest natural good, the choice is morally right; if not, it is morally wrong. But to act morally is also to act rationally, and it is the character-

istic of rational action that it involves a conception of design. A morally good choice, then, is the best possible end to the nature of man and the design for which he exists.

After man has thus attained the conception of right and wrong, he

uses it to try all his subsequent choices. And in his first experience of right and wrong, he is convinced that moral good is the highest of all good, and moral evil is the greatest of all evil; and that they are of supreme importance in the design of his life.

At the Bier of William Wallace.

MARTIN KOSTER, PREP.

That head at last is bowed in silent death.
That heart no more shall beat for Scotland's bliss.
And no more shall that arm, now stiff and cold,
Wield sword and falchion true, to guard the lives
Of friends. Those feet shall not again ascend
The rocky steeps of Dunbarton; the Clyde
Shall never more receive his bitter tears;
Nor shall the woods of Ellerslie resound
With lonely sobs born from that widowed heart.
No! Edward's wrath at last has struck the blow.
So base, so cowardly, on that brave head,
The hero fell. His country lost his aid.
But Wallace lived within the hearts of Scots;
His dauntless spirit filled the army's breast;
His cause, the cause of right, has won the day
And vice in shape of tyranny succumbed.
Oh, sweetly sleep, thou champion of right,
Thou who did'st live to die a martyr's death,
Because the gold of Edward could not buy
Thy principle. And thus thy matchless head
Must pay the prize which love of truth demands.

Athletics in American Colleges.

GERRIT HONDELINK, '00.

IN the minds of many there exists a widespread misapprehension as to the amount and the system of physical training in our American colleges. Newspapers would have us believe, and a certain proportion of rather intelligent people would lead us to suppose, that athletics, gymnastics, and aquatics, are the chief subjects of a college education. In the present brief article I desire to rectify this mistaken notion, and to say a few words concerning the physical training and development of the student.

During the past few years the science of Physiology and Hygiene

has made marvelous progress. The elementary laws of health are being more widely diffused and more intelligently followed by the people at large. Physicians are convinced that air, food, sleep, and exercise, when properly administered, are the best preventives of disease, and, in many cases, the best cure. Ventilation is more properly attended to, and clothing is more sensibly modified to promote health as well as comfort. Physical training, too, is receiving attention. Gymnasiums are continually being built for the training and development of the physical powers.

Physical training is considered to be of especial value to the student, whose habits are sedentary. By the faculties and trustees of colleges in possession of gymnasiums this is considered to be so beneficial, we might almost say essential, to the attainment of the best results, that they hold this forth as an inducement for a parent to send his child to that particular institution. A parent is not unmindful of what will benefit his child, and many times sends his son to such a college with the expectation that he will obtain a physical as well as a mental training and development. The child's proclivity, too, is for this two-fold development. For what child is there that does not long to possess a large rounded chest, well-developed limbs, a symmetrical form, and the health and the grace of movement obtained from a physical training?

But let me now consider the attitude of the child while in college toward his physical education. The child in college—the student—differs from his companions in his attitude towards physical education as he does in his liking for a certain branch of study. His temperament and disposition determine this attitude. If a student is strong and full of life and vigor, he naturally seeks out-of-door sports, while if he is of a very serious and studious turn of mind, he usually contents himself with study alone. The temperament and disposition of the student classifies him under four general heads: athlete, sport, scholar, or idler.

The athletes, the strong and robust students, the very personification of health and strength, are those who spend their time in foot-ball,

base ball, boat races, and general gymnastics, and who pay but little attention to their mental education. The second class, the sports, are those who attend the games for the pleasures they afford, and who help pay the expenses of the games. They are the athletes' financial support. The third class, the scholars, are the hard-working intellectual men whose only aim is to acquire a mental development. A few of this class sometimes systematically develop both body and mind; but much more often this class entirely ignores the education of the body. The fourth class, the idlers, are those who engage in neither physical nor mental training. These are wasting the golden opportunities of their youth.

Statistics declare that not more than fifteen per cent. of the students pay any attention to physical exercise, and that less than six per cent. take it systematically. Surely, then, it cannot be truthfully said that too much time is given to physical training. The athlete is an exception and cannot be considered as a proper representative of the physical condition of the average student of the American college. Let us now consider the gymnasium itself.

Not to call the gymnasiums in our American colleges poor, I shall say that with a very few exceptions, they never meet the expectation of either parent or child. On further examination they will be found to have a more perfect existence in the minds of the faculty and the trustees than they have in reality. Subject their so-called first-class gymnasiums and excellent systems of physical culture to the cathode rays of a mind capable of dis-

tinguishing between a good and a poor gymnasium, and a good and a poor system of physical culture, and the falsity, even absurdity, of their notions will at once appear. They are incorrect usually for one of two reasons: either because the gymnasium itself is poor, or because it lacks a competent physical director. Common sense tells us that proper physical training cannot be given or received if the gymnasium be poor. A good gymnasium is the first requisite. By a good gymnasium is not necessarily to be understood a grand edifice, as grand as money can make it, and filled with the costliest material and apparatus. Nor do I mean a gymnasium having a few pairs of Indian clubs, a few more pairs of dumb-bells, a splintering pine-wood horizontal bar ready to precipitate its lord upon a more solid foundation, a hanging rope of hemp tarred to make it more durable, a punching bag covered with every kind of conceivable material one blow at which removes the skin from every knuckle and makes an impression that lasts a lifetime; mats filled with excelsior, old rags, and corn-husks; a gymnasium wherein every movement is accompanied by a cloud of dust filling the nasal cavities as well as every other cavity in a few moments of time. It is with a sense of shame that I must admit that such gymnasiums do actually exist among the colleges of this land, and that therein the student must develop and train his body. And these are advertised as good, sometimes as excellent, gymnasiums. Again, there are other gymnasiums that are built without any intelligent plan, furnished with heavy, and in many cases, dangerous apparatus, and

then left open to the hap-hazard experiments of all students. No one to instruct. This leads me to a consideration of a second requisite of a proper physical training; namely, a physical director.

A physical director is a man chosen to superintend the department of physical education. For every other branch some person, an adept therein, is selected, but for that of physical education most college authorities have seen fit to have none at all; or one who is anything but fit to occupy his position. Will anyone ask why some gymnasiums are nearly deserted? The cause must be sought not only in the quantity and character of the apparatus, but much more often in the entire lack of a director or in the lack of a competent director. A director—and a good one—is essential to the success of a gymnasium and the best results to the student. He is as essential to the proper and the best development of the body as a professor in Greek and every other branch is essential to the proper and the best development of the mind. Many students have ruined their bodies in gymnasiums by over-taxing their powers, or by an improper development, because an able physical director was lacking.

From the facts which have been stated, I conclude that the proper physical training of the student can never be accomplished until the gymnasium shall be filled with suitable apparatus, and shall be blessed with a physical director. To these a third might be added: that the training in the gymnasium be made a part of the regular curriculum. This may be called the most effectual of all meth-

ods for the accomplishment of the student's physical education.

But some will say that a college is to give an intellectual, not a physical, education. A college is not to give an intellectual education only. A college should educate the whole man; should prepare one so that he may be able to properly discharge his duties arising out of his relation toward God and man, society and the state. A college giving a physical, as well as an intellectual, education alone prepares man thus.

In all our colleges the education of the body is neglected because it is considered a matter of minor importance. It should assume a place of equal dignity with that of the mind. But physical education will never attain its proper place in a college curriculum, until it shall be known that its object is not only to develop muscle but also to increase the functional organs of circulation, respiration, and nutrition; not only to gain physical endurance but also to augment the working powers of the brain; not only to gain bodily health and beauty but also to break up morbid tendencies and to dispel the shadows of a gloomy disposition.

Well may it be asked why some students will spend from twelve to fifteen hours each day in study and in

the recitation room, and not devote as much as one hour a day to the development of the body. The answer is, ignorance. Is it not a reproach upon common sense that a student's schedule appears as follows?

Study.....	6 to 7 a. m.
Breakfast.....	7 to 7.30 a. m.
Study.....	7.30 to 8 a. m.
Recitations.....	8 to 12 a. m.
Dinner.....	12 to 12.30 p. m.
Study.....	1 to 6 p. m.
Supper.....	6 to 6.30 p. m.
Study.....	7 to 12 p. m.

Surely students should not follow such schedules. They should not be permitted to leave college well acquainted with the classics, mathematics, and the sciences, and be a total physical wreck. The mind should not be cultivated at the expense of the body, and the most precious of all gifts, health. Students should open their eyes and permit the beams of intelligence to enter and fall upon the retina of their understanding. The faculties and governing boards of our colleges should do likewise, and should place physical education upon its proper footing. And I would close with the wish that that happy day may soon dawn at HOPE when physical education shall assume a place of equal dignity with mental education, when a physical director shall be a member of the faculty, and when the students shall be instructed physically as well as mentally and morally.

Peace.

LIZZIE VAN ZWALUWENBERG, PREP.

No longer do we hear the sullen roar
And loud report of cannon with its train
Of noisy, plund'ring foll'wers who, indeed,
Did terrify our souls with shrinking fear,
And brought so much destruction on our land.
But Peace, sweet Peace, has entered all our homes,
And hovers o'er us with caresses dear:
While, loath to leave us, and with low'ring looks,
War fain would come and visit us again.
And list! is that again the battle-cry?
But nay! 'tis but the echo of the past,
Fast leaving us and this, our own dear land.

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Notes and Comments.

In his novel "Zanoni," Lord Lytton gives the principle that he who has once tasted of the higher life cannot again be satisfied with the lower. Though he here speaks of it in connection with "Elixir of Life" and like mysterious matters, the principle, nevertheless, applies in all things. He who has tasted of the higher life in music, art, or literature, cannot again be satisfied with the lower and commonplace. He who has once partaken of the ambrosia and nectar of the gods does not again wish for the food of mortals.

Judging from the way in which some avoid the acquiring of the taste for the higher life, it would seem as though they thought that the fields of research in the higher would soon be exhausted, and that they would then have to return to the lower and spend the remainder of their days in miserable dissatisfaction. However, those who seek to cultivate their tastes find that there are always mountains that are unclimbed, and peaks which they have not yet reached. This is true

especially in the world of literature. No life is long enough to exhaust its treasures, or to reach the limit of its riches.



The language of man's discourse is to his thought what the glass of a show-case is to the things contained in the show-case. It is the medium through which the thought is seen. Consequently, the first requisite in writing is that one's style, or mode of expression, be clear. Ruskin well says, "The author has something to say which he perceives to be true and useful, or helpfully beautiful. He is bound to say it, clearly and melodiously if he may; *clearly* at all events."

The first object of all discourse is to communicate thought. That this thought may be most easily perceived, the language must, necessarily, be as plain and simple as possible. The author should write, not so that the reader must work laboriously to find the meaning of the writing, but so that he cannot fail to perceive the thought at first sight. As impure or stained glass would be unfit for show-cases, so an ambiguous style is unfit for discourse. After the thought has been made clear, the writer may introduce beautiful expressions, apt figures, nicely flowing phrases, or other variations, but never must clearness of thought be sacrificed to sound.

True, the style of different kinds of discourse should vary, but clearness is paramount in all. In narration and description the simplest Anglo-Saxon words can be used, and while the thought is clear, the style may, at the

same time, be most beautiful. In oratorical and didactic discourse the style, perhaps, can not be as simple, but it can, nevertheless, be clear. Ambiguity of style and long involved sentences do not make one's style oratorical.

If it is true as Disraeli has said, that, "It is style alone by which posterity will judge of a great work," then certainly one should seek to acquire a beautiful style which will *clearly* express his thoughts.



The question of discipline has always demanded considerable of attention in our colleges. It has called for the careful thought and prudent action of those in authority; and on the part of the students it has sometimes occasioned very vindictive assertions of their rights. The former may have been rather conservative in their adherence to the tried paths of past experience; while the latter may have shown too much mistaken zeal for gaining new privileges. Although errors have certainly been made in this regard, the fact remains that authority as such should be duly recognized. We are attending school for the purpose of being guided in our studies and directed in the use of our energies by instructors, who, by reason of their various abilities, are placed over us. Is it not then imperative that in order to carry out their ideals of instruction, they must have our obedience and co-operation? Can we as students really afford in any way to thwart the earnest efforts of our instructors? If the methods used are questionable, a fair statement of the

College Discipline.

case will obviously aid more to smooth over difficulties than a spirit of self-assertion. There is also another reason why we should cultivate the power of manly submission. Many of the students of today will occupy positions of leadership to-morrow. These cannot command the respect and obedience of others, if they have not learned to exercise these essentials themselves. The beginner in the pursuit of true education will naturally hold very decided opinions on the subject of school-discipline. But he must remember that his teachers are persons of riper experience and wider observation; and that they will not introduce any new feature, unless there is a reasonable certainty that it will prove beneficial to the interests of the institution. The effectiveness of many regulations can be learned fully only after an extended lapse of time. Because of this, college authorities are very cautious in making any experiment, since there is a possibility that its result may be injurious. The student ought not to indulge in any harsh criticism of the rulings of the faculty. It is his privilege to take a decided stand for the right, but let it be done with proper respect for his superiors.



Perhaps no other season of the year is so eagerly welcomed by mankind as spring. Winter is hailed with pleasure by many, but who would not exchange even the sunniest winter weather for a genial enchanting day of May? To the student this season is an unceasing, irresistible invitation to 'come forth and feel the sun.' To be caged

Spring Influences.

by the four walls of a little room, whose windows offer only a negative invitation to look upon a leaden wintry sky; and to browse along the verdant banks of the brooklets and streams of classic literature, is, in reality, a far greater delight than one would think on looking back through a pair of spring-tinted glasses. Now it all becomes hateful. Wordsworth does well enough in winter but who would not toss even him into a corner, when he can hold for himself 'communion with Nature's visible forms.' Aside from the fact that 'in the spring-time of the year the young man's fancy', etc.—you know the rest—there is a joy in being out and *feeling* the spring.

"There is a blessing in the air,
Which see us as a sense of joy to yield
To the bare trees and mountains bare,
And grass in the green field."

"Love, now a universal birth,
From heart to heart is stealing,
From earth to man, from man to earth;
It is the hour of feeling."

"..... pray
Put on with speed your woodland dress;
And bring no book: for this one day
We'll give to idleness."

Alas! the invitation is often too strong, as witness term reports. What then must be the student's principle? We believe that man poorly understands both his own nature and duty, who expects to do as much in a day when he is fanned by the murmur-

ing zephyr, breathing through his open window, as when he catches a distant triumphant howl of the north-wester, tearing around the corner. But the influences of spring are so adverse to study, that we should decidedly keep this motto in 'the mind's eye': Do not neglect your lessons. The business of every student at a college is not to develop, but to develop along such lines as the faculty has decided shall be embraced in the course he takes. And therefore a student's first duty is to study his lessons. But 'these things ought ye to have done and those ought ye not to have left undone'. Never let a man regard that time as lost which he has spent in field sports, in a ramble along

"..... water brooks
Murmuring thro' pebbly nooks,"

or even lying full length upon the greensward.

Nature is no mean teacher; Wordsworth and Bryant did not listen to her teachings in vain.

"Nor less I deem that there are powers
Which of themselves, our minds impress;
That we can feed this mind of ours,
In a wise passiveness."

"Think you, 'mid all this mighty sum
Of things forever speaking,
That nothing of itself will come
But we must still be seeking?"

ERRATA—In the note on page 145 read D. G. Rosetti and Minto.

Senior Scientific Expedition.

A. L. WARNSHUIS, '97.

TWENTY years ago a prophecy was read by Mr. Simonson in the Fraternal Society, of a scientific expedition to be conducted in 2050 A. D., under the auspices of Hope College. Unknown to most of them the class of '97 fulfilled this prophecy

more than one hundred and fifty years before the time appointed.

Almost unknown, except to those living in the immediate vicinity, there is a cave about one mile south of what is known as East Saugatuck. Those who did know of its existence never

dared to explore its mysteries. Some years ago, it is true, a few young men attempted to enter, but, almost at the entrance of the cave one of their number was crushed to death by some rock, which he had loosened by tapping on the walls with a hammer. With such danger attending one entering it, no one had since then done more than simply look into the dark hole. To study the geology of its formation, rather than merely to look for curios, the Senior class set out on the morning of April 14.

The class is blessed with some very kind-hearted members who have the use of horses. With a little crowding, and the aid of four bicycles, the party of twenty-two were all provided with conveyance to the place. It was a beautiful spring day, but the bright sun had dried but little of the mud on the roads, caused by the rains of the day before. With six inches of clay mud to be endured, the making of fast time was out of the question, especially with him who, with bandy legs, pushed the "bandy bike." But a most hearty dinner, eaten in the open air of a barn-yard, repaid one for all the fatigue of the ride.

Shortly after noon the party set out for the cave, which was found in the side of one of the numerous gullies. Externally viewed, it appeared to be nothing but a hole about two feet in diameter, bounded by immense boulders. A peek into the hole reminded one very strongly of polecats. For this reason the first arrivals refused to enter the place, where, possibly, an unpleasant reception awaited them. Finally, however, one of the party, re-enforced by the pleasing fumes from a corn-cob, crawled into the opening.

Emerging from a passage of only a few feet in length, he found himself in a chamber perhaps four feet high and large enough for three persons to seat themselves comfortably. It was here that the young man already mentioned met his sad fate, although at that time this chamber must have been larger; the floor was now filled in with several feet of loose sand. From here several passages branched out, all only a foot or two in diameter. Creeping into the largest, the explorer advanced about eight feet when further progress was blocked by sand, which had filled the passage. Having returned to the open air, he reported his discoveries and several others entered. Such was the cave as found by the scientists.

By blasting the rocks forming the opening to the cavern, and the use of shovels, about eight feet of the side of the hill were removed,—enough to lay bare all of the cave as far as the farther wall of the chamber. Then by drawing out the sand forming the bottom of the passage, the largest one was entered to a distance of about ten feet. Here it was found that this passage divided into two, and it became possible to see about ten feet farther into the bowels of the earth. But the passages appearing no different from that one already examined, and it now being already after four o'clock in the afternoon, further search was abandoned. In the meantime Professors Nykerk and Yntema, and also some fifteen students had arrived, who all encouraged the toiling Seniors. Several photographs were taken as souvenirs of the occasion.

The ride home was uneventful, except to those who rode wheels. These, preferring almost anything to the mud

they had passed through in the morning, took a "tie-pass" and rode home over the railroad. It may be that surprises are pleasant, but those experienced in riding over railroad ties are certainly not very delightful. These ties were found to be placed at anything but regular intervals, and to receive a jar when least expected was sometimes very shocking. But a way out of this difficulty was discovered; for it was observed that if the wheels were only made to go fast enough they seemed to skim lightly over the top of the ties without noticing the spaces between. Dismounting only for cattle guards, and never stopping for bridges, the ride was only too short.

One benefit of the day's excursion was the appreciation shown for the boarding-house bill of fare.

This article would not be complete without attempting to present the scientific results. The origin of the cave and the formation of the rocks, were the questions to be solved. The rocks were said to be limestone, but the cave is situated where the surface-rocks are all Waverly sandstone. Is this an out-crop of subcarboniferous limestone strata? Or did some bay of the great inland sea, forming the centre of carboniferous Michigan, extend here, making this limestone? Is it of marine or fresh water origin? Was the cave formed by an earthquake, or how?

In reply we would say that no fossils were found, nor did we find Wa-

verly stone,—the evidence of subcarboniferous time in this part of Michigan. The rock then is not of marine origin, and hence is a formation of a later date than the carboniferous age. In fact, the rocks are sandstone, apparently formed from the loose sand similar to that found on our lake shore. We found also an impure limestone. Bearing in mind that lime abounds in the soil, and that petrified moss is found in abundance, and also that the sides of the gullies are full of fresh water springs, the origin of the rocks is evident. Sand abounds, and under the loose sand in the cave a very pure clay was found. May not the rocks then have been formed by fresh water, with lime in solution, percolating through, cementing and metamorphosing the sand and clay? Evidences of percolation were very abundant. A living leech, found in the rocks, shows that an abundance of water is near. A glance was sufficient to show that the cave itself was formed by the erosive action of running water.

With these questions answered the expedition was certainly a success. No curios were found, because not sought, and only specimens of the rock and some stalagmite were taken.

It is almost needless to say that the class most sincerely appreciate the efforts of the professors in making the expedition an accomplished fact. May other classes enjoy the course in geology as has the class of '97.

Among the Societies.

EDITED BY C. SPAAN, '99.

L. L. L.

Special to the ANCHOR:—The L. L. L. held their first regular meeting this

term on April 16. A very pleasant program was rendered, and several new members were received with the

customary and highly fitting ceremonies. The regular quarterly election resulted as follows: Miss Hattie Zweimer, president; Miss Lizzie Van Zwaluwenberg, vice-president; Miss Grace Yates, secretary; Miss Minnie Van der Ploeg, treasurer, in response to the prevailing sentiment that an honest person should be elected to this office; Miss Antoinette Boer, marchioness, (Qy: feminine of marshal?—Ed.) An active person is needed to discharge the arduous duties devolving upon this officer, and the society was well satisfied with the election.

The ladies feel the need of more fluency of speech and less timidity in appearing before the public. They intend to spend more time in extemporaneous speaking, toasts and oratory of that kind. The policy of the society will hereafter be more conservative, realizing that the cream of the female contingent of Hope is found on its roll.

MELIPHONE.

The two sections of the Meliphone Society have again combined and are fully organized for another term's work. The "bust" question is again strongly agitating the minds of the Meliphonians, and, judging from the spirit manifested, nothing will be left

undone which could in any way tend to make the "bust" of '97 the most successful in the history of the society. The following officers have been elected: J. S. Raum, president; O. E. Fisher, vice-president; J. Genant, secretary; H. Yntema, treasurer; J. Nywening, sergeant-at-arms; D. De Lelis, marshal.

GERMAN SOCIETY.

Replying to the ANCHOR's request for a communication from the German Society, we beg leave to say that the society was formed for study, in German, of the German language and literature. It was formed by a number who speak and read German, for mutual help to further acquisition. German songs are sung, German stories are told, and each week a lecture is given. This lecture is on some linguistic or literary subject. Retitals, poems, jokes, proverbs, quotations and *volkslieder* are among other contributions. Characteristic features of the winter's work were Herr Pastor Graber's fine lecture on *Hohenstaufen Zeiten*, and Herr Pastor John's *Humoristische Erzählungen*. The services of both these gentlemen have been highly appreciated.

The society adjourned with a banquet, to resume next fall.

De Alumnis.

EDITED BY J. B. STEKETEE, '98.

'66. Rev. P. Moerdyke, D. D., has declined the call from the Reformed church at Pekin, Ill.

'93. Wm. M. Dehn, of Welton College, Welton Junction, Iowa, spent his spring vacation at his home in this city.

'76. Rev. A. A. Pfanstiehl recent-

ly visited relatives and acquaintances in this city.

'78. Prof. Kleinheksel attended the twenty-eighth annual meeting of the Michigan Schoolmasters' Club, held at Ann Arbor, on April 2nd and 3rd. The subject of an address he delivered at that occasion was, "The Prepara-

tion of the High School Teacher of Mathematics."

'80. Rev. A. Stegeman, New Holland, has received a unanimous call from the Third Reformed church at Kalamazoo.

'81. Rev. R. H. Joldersma has declined the call of the Grace Reformed church of Grand Rapids.

'89. Rev. H. Hospers has again been called to Gibbville, Wis.

'91. Attorney G. H. Albers recently sent us some items of news for the ANCHOR. This is a good example, and we earnestly hope other alumni will fall in line. We shall try to take up once more the class-reviews, which were dropped because alumni failed to correspond. We earnestly request all alumni to help us in this work, and also to send us any items of news which may be of interest.

'92. Rev. A. Oosterhof, of Greenleaf, Minn., was in the city recently.

'92. "Rev. C. M. Steffens and Miss Anna M. Meulendyke were married at Rochester, N. Y., on Thursday, April 29, by the groom's father, Rev. Dr. N. M. Steffens of Dubuque, Ia. Mr. Steffens is a promising young clergyman and his many friends here wish him success in his matrimonial venture."—*Holland City News*.

'66. On April 21st Rev. P. Moerdyke, D. D., delivered the commencement address at the Heidelberg Theological Seminary, Tiffin, O.

'93. Another of our graduates has won a scholarship. At the last convocation of the University of Chicago Wm. Zoethout was awarded a scholarship for study in biology. He has already spent two years at the University and expects to remain one

more year in further study of that science.

'93. At the recent local election Wm. O. Van Eyck was elected city clerk for a term of two years. He was a candidate on the Silver ticket.

'88. At the same election Henry Geerlings, of the Republican ticket, was elected alderman, also for a period of two years.

'96. D. C. Ruigh, who is taking a course in theology at the New Brunswick Theological Seminary, is very low with typhoid fever. Dispatches received here a little over a week ago said that the hospital physicians considered his recovery altogether improbable. Later reports are that he is slightly improving.

Prof. Kleinheksel recently conducted an Inspiration Institute for Ottawa County, which was held at Coopersville. Of the Institute the Coopersville *Observer* says: "The first session of the Inspiration Institution for Ottawa county was opened most auspiciously in the Reformed church, Thursday evening, by the conductor, Prof. John H. Kleinheksel of Hope College..... "The English Classics" and kindred subjects were presented by Prof. Nykerk, who is an excellent instructor. He makes himself understood, bringing himself to a level with the teachers, and giving practical ideas. He spends no time in useless oratory, but confines himself to the subject in hand and makes the most practical use of every moment at his command. Prof. Kleinheksel acted as instructor in "Measurements" and kindred topics. He advanced some valuable ideas and gave an interesting talk on the "Metric system." Two topics also are deserving of special

notice, "School Room Discipline," by Prof. Kleinheksel, and "How to Deal with Impediments of Speech," by Prof. Nykerk. These are matters with which every teacher has to deal, and the suggestions there given were

both practical and useful..... Prof. Kleinheksel then delivered an address upon "Patriotism," which was full of valuable thought and patriotic emotion. Prof. Nykerk gave some choice readings, and rendered two solos."

Seminary Commencement.

The twenty-first annual Commencement exercises of the Western Theological Seminary were held in the Third Reformed church, Wednesday evening, April 28th.

The addresses were both short. They evinced careful preparation, and while there was considerable to commend, the criticism holds that they were both somewhat discursive. In the absence of Dr. Beardslee, the Rev. Dr. Collier presented the certificates to the graduates. The remarks he made were very earnest and thoughtful; their gist may be expressed in the words, "Be earnest." The address of

the Rev. Mr. De Spelder, of the Board of Superintendents, was brief, terse, suggestive, and interesting.

Taken as a whole, we believe the exercises gave much greater satisfaction this year than on former occasions. This was due, doubtless, in no small proportion to their judicious length—not so long as to grow tiresome, nor so short as to disappoint, but enough to satisfy.

The following are the graduates: Martinus E. Broekstra, Douwe De Groot, Cornelius A. Jongewaard, Peter Swart, John W. Te Selle, Aart Van Arendonk.

College Jottings.

EDITED BY J. VAN ESS '99, AND G. BONDLINE, '00.

Koster says: "His season of winter has passed into history as an event long to be remembered because of the many reminiscences he cherishes."

On his return to Holland, Ferweda made the assertion that he would fish during the last two weeks of his college course. It is not yet evident that he has caught anything.

The Freshman class are at present busily engaged in the study of botany. Van der M—, however, has not yet become reconciled to this branch, preferring zoology, especially the study of minnies: L— devotes his spare time to his specialty—the rose: God—to the thorn apple blossom: while Brink studies anything he can get.

Tel— is already preparing for the 'bust'.

Henry Stryker, formerly with the present Freshmen, visits old friends now and then. He is living in his cottage at the park.

Jim De Pree, phenom. catcher and batter.

J. Van der Heide says that *metri gratia* translated means, "a matter of grace."

The Hope College Baseball Association has begun its existence. At a recent meeting of those interested, rules were adopted, and the following officers elected: manager, L. Van den Berg; secretary and treasurer, M. Hyink; mascot, F. Warnshuis.

April 24th Sluyter gave Spring Lake another visit.

Steunenbergh took a walk to Grand Rapids April 17th.

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The "caucus" will consider it.

P. Ver— is trying hard to become a "Bill Nye". His jokes are said to be of a very spicy nature.

Miss Minnie Bird, of Ypsilanti Normal School, attended college exercises on April 16.

Fedde Wiers— appeared resplendent in his new '97 Easter hat recently. The intended effect of the new hat is lost in his long locks.

Miss Minnie Wilterdink has been detained from recitations a few weeks this term by the illness of her sister.

The Juniors are improving along all lines. They have consented to take ethics for accomodation, and any observer can also notice their marked advance in elocution "Practice makes perfect."

John Brouwer, a '94 Prep., was recently married at North Holland. The Anchor extends congratulations.

The Rev. Dr. Drury, editor of the *Christian Intelligencer*, addressed the students on April 13th, after which a reception was tendered him at the home of the President.

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